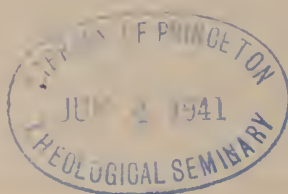


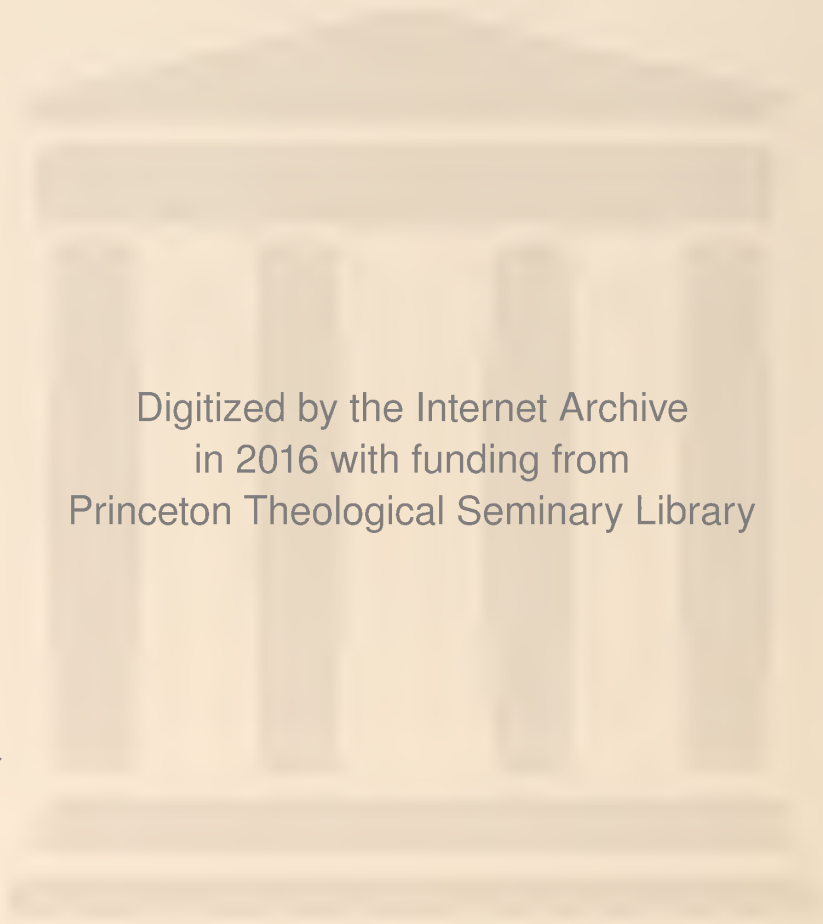
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Vol. XI

PRINCETON, N. J., NOVEMBER, 1917

No. 3

The Opening of the Seminary

The one hundred and sixth session of the Seminary was begun on Thursday, September the twenty-seventh, at eleven o'clock in the morning, with exercises conducted by President J. Ross Stevenson, D.D., LL.D.

The address was delivered by Professor John D. Davis, Ph.D., D.D., LL.D., who selected as his subject

THE SANCTUARY OF ISRAEL AT SHILOH

In brief outline and condensed extracts the theme was developed thus: Certain statements regarding Moses, the sojourn of the Israelites in the wilderness, and the tabernacle were mentioned, which are acknowledged to be fact by all schools of biblical criticism. Then the hill was described on which the town of Shiloh stood and where the sanctuary founded by Moses was established; and attention was directed to a remarkable terrace at the northern end of the summit and adjoining the ruins of the town. It may have been the site of the sanctuary, for it meets the requirements of every reference in the Bible and solves some problems which have perplexed expositors. At any rate the road to the town passed up the southern slope of the hill; the sanctuary was reached by a traveler from the south after he had passed through the town, and the gate at which the aged Eli sat, while anxiously waiting to hear the outcome of the battle and the fate of the ark, was not the ordinary entrance to the town.

A portable sanctuary, carried by a traveling host, was not a novelty in the days of Moses. The sanctuary established by him was a tent, as is attested by the earliest historical records of the Israelites and as was natural under the circumstances. But there was more to the tent than a mere awning to afford shelter from sun and rain. According to the description

of the tabernacle given in the book of Exodus at least, beneath the great curtains stretched to form a roof was a room with three sides made of boards set on end. The fourth side was open, being the entrance, and was merely screened by curtains hung on pillars. The room itself was divided into two chambers by means of a curtain, the inner of the two being the smaller and more sacred. In these main features the description given of the Mosaic tabernacle is corroborated by three facts: 1. The correspondence with the larger and more important tent of the dwellers in the desert. The sheik's tent is spacious. The awning is made of strips of black cloth, woven from goats' hair and stitched along the sides. Sheltered by this protecting curtain is an enclosed room underneath, the sides of which are made of cloth of goats' hair or mats of rushes or split reeds, and the apartment is divided by a curtain into two chambers. In other words, the tabernacle erected by Moses in the wilderness was, as was quite natural, the ordinary tent of the desert adapted to sacred uses. 2. The correspondence of this sanctuary with the possibilities of the wilderness; for the materials required for a simple tent of this sort were obtainable in the wild country where the Israelites were encamped. 3. The correspondence between this better class of tent and the common type of sanctuary to which Moses and the Israelites were accustomed in Egypt. The normal type of temple, already splendidly exhibited in the days of Moses at the great centers of Egyptian civilization and worship, consisted of a holy house of small size, approximately three times as long as it was wide, and divided into two chambers, of which the outer one was the larger of the two, being often twice the size of the inner one, and served as the ante-room to the inner sacred place where in solitary regal dignity stood the image of the god. This holy house stood within a courtyard. The yard itself was enclosed by a wall and was set apart for the officiating priests. Access to these sacred pre-

cincts was through a great portal. In front of this gate the worshippers assembled, and through it they beheld the doors of the holy dwelling and at times caught a glimpse of its secret recesses. From the standpoint of archaeology, therefore, the tabernacle as described in the book of Exodus was appropriate to the times of Moses, conformed to the practice of migrating men in that day, was within the means of the people to build, satisfied the religious needs of the people as felt in those days, and to the stranger of that age it was not altogether foreign, but spoke to him, in language intelligible to him, of Israel's doctrine of Jehovah, and commanded the stranger's respect for Israel's religion and Israel's God.

It is recorded in Josh. 18:1 that after the conquest of Canaan the congregation of the children of Israel assembled at Shiloh and set up the tent of meeting there. This record is contained in the document which is ascribed to the Priestly writer; but it receives confirmation in the narrative that immediately follows, in a passage that is variously assigned to a Judaeen or to an Ephraimite narrator, for Joshua is present at Shiloh in his official capacity and casts the lot before Jehovah there in order to divide the undisturbed portion of the land to the tribes which as yet had received no inheritance (verse 8). Furthermore, since the ark was taken to Shiloh and established there, and priests of Aaron's line ministered there, it is probable that the tent which housed the ark was also taken there. In fact, if reliance may be placed on the genuineness of a further statement which forms part of a verse in the narrative of Eli's judgeship (1 Sam. 2:22)—and the only reason for questioning the brief passage at all is its absence from one of the chief texts of the Greek version (it is found in the other great texts)—then the sanctuary at Shiloh still bore the old name "tent of meeting." It had, of course, undergone changes in the lapse of many years since Moses' day. The weather had done its work, and curtains had been sewn up, and patched, and replaced. There were probably other changes besides those necessitated by wear and tear. Since the sanctuary was no longer intended to be moved from place to place with a migrating host, but had a fixed abode at Shiloh in the midst of a settled people, who had given up their tent-dwellings for houses of brick and stone, it is probable that changes

would be made in outward form to meet the changed conditions. It need cause no surprise, then, if the courtyard about the tabernacle had come to be surrounded by a wall of stone. There is no explicit statement that it was; but the suggestion of such a wall is found in the narrative, in the reference to the gate, for the gate cannot mean the door of the tabernacle, nor can it mean the gate of the town. Quite probably also the curtain which closed the entrance of the tent had been replaced by doors swinging between the pillars. This is a reasonable supposition even if the doors of the house of God which the boy Samuel in the performance of his regular duties used to open in the morning and the door-post of the temple by which Eli sat were not the door-post and doors of the tent itself, but were the door-post and doors of the gate which opened into the courtyard and gave access to the sacred precincts from the world outside.

But notwithstanding changes, the sanctuary at Shiloh was still a tent. For in the time of David men knew that from the date of the exodus of the Israelites from Egypt until David's day Jehovah had dwelt "in a tent and in a tabernacle" and not in a "house of cedar" (2 Sam. 7:6, 7). And David himself, the mighty and wealthy king, who built a house of cedar for himself (2 Sam. 5:11; 7:2), did not venture at any time during his life to have any other sanctuary in his capital than a tent (1 Kin. 2:28, 29; comp. Sellin).

The sanctuary at Shiloh is occasionally called the house of Jehovah (1 Sam. 7:24; 3:15) and house of God (Judg. 18:31); and it is properly designated in this way, although it was a great tent. The tabernacle had been known by the same designation centuries earlier while it was still carried about, a portable tent, from place to place by the migrating tribes of Israel (Josh. 9:23, J; 6:24, P); and the tent which David pitched for the tent at Jerusalem became forthwith the house of Jehovah, and is so described (2 Sam. 12:30). Indeed the word *bayith*, which is translated house, describes any dwelling and has no reference whatsoever to the material of its structure or its durability. The tents or curtains which were woven for the goddess Asherah are called houses (2 Kin. 23:7, R.V. text and margin).

The sanctuary at Shiloh is twice mentioned

in the narrative by a word which is translated temple (1 Sam. 1:9, 3:3), and it could be thus spoken of even though no changes had been made in it since the days of Moses in the wilderness. In view of this designation the assertion has been made that "the structure [at Shiloh] seems to have been a solid building, otherwise it could not be called a temple." The argument that is thus based on the word temple is not sound. It is not solidity that is denoted by the word translated temple. Etymologically it seems to involve the ideas of largeness and capacity. But largeness and capacity are relative terms. The sheik's tent is large and capacious and sumptuous in comparison with the tents of his subordinates. And the tent at Shiloh, to shelter the ark and other furniture known to have been used there, was itself large and stood in a large and ample court in comparison with the dwelling-houses in Shiloh and other towns of Israel in that day, which were almost unbelievably small and were packed together along alleys but two or three feet wide. The thought of size, however, is seldom to the forefront in the usage of the word, even though the idea lurks in the background. In its use the word means a royal residence. It seems never to have been used of the abodes of the rich, however extensive and magnificently furnished such dwellings might be. In usage the word denotes the residence of a king; and it is merely compliance with western usage which has led the translators of the Scriptures to render the word by palace when the residence of human royalty is intended, and by temple when the abode of deity is meant. The sanctuary at Shiloh was called the palace of Jehovah, not because of its solidity, but incidentally because of its size and chiefly because it was the dwelling-place of Israel's divine king (comp. *mishkan*, and 1 Dan. 4:4). Jehovah was of old regarded by Israel as king (Ex. 15:18; and 19:6. E; Isa. 6:1; and compare the names of Saul's son Malchishua and Naomi's husband Elimelech).

The furnishing of the sanctuary at Shiloh is nowhere fully described, but the historical narrative of the period attests an altar, shewbread, the lamp of God (comp. the same expression used for the lamp in the Mosaic tabernacle, Ex. 27:20, 27; Lev. 24:2, 3), an ephod for use when the priest made solemn inquiry of God. But the chief object of all, sheltered in the palace of Jehovah at Shiloh,

was the ark of God, the symbol of Jehovah's presence (1 Sam. 3:3). It had been made in the wilderness under the direction of Moses, was constructed of acacia wood, and when carried was borne by means of poles (Deut. 10:1-5 JE). These facts are reported by the early historians; and as the ark was in existence from the time of Moses until the fall of Jerusalem in the sixth century before Christ, its form, structure, and contents were not matters of tradition, but of contemporary knowledge. The natural place for this ark was in the inner chamber of the two apartments of the tent. That room was the place in the Egyptian temple where the image of the god stood; and it was the place which the ark occupied three generations later in Solomon's temple. It was the only proper place in the tent for the ark.

The sanctuary at Shiloh has been spoken of by influential writers as the principal place of worship for Israel in the days of Eli. As appears from the narrative it was visited by all Israel (1 Sam. 2:2; comp. verses 15 and 24), and what occurred there was known to all Israel from Dan to Beer-sheba (3:20; 4:1). This resort of Israelites from all parts of the country proves that it was at least the sanctuary of greatest renown and influence, for it had no rival in respect to this general concourse of the people. But was it also the national sanctuary of Israel? In intention, and as founded by Moses, and in the consciousness of men was Shiloh the common sanctuary of all the Israelites? Not, was it the only place where God might be worshipped; but was it the sanctuary for all the tribes, a sanctuary in which all Israelites were equally represented, and in the privileges and obligations of which all had an equal share? Yes: for—

1. It had been the national sanctuary during the sojourn of Israel in the wilderness, being, as is universally admitted on the authority of the earliest literature, the sanctuary that was established for the God of Israel, that was erected at the headquarters of the camp, and that accompanied the people in all their migrations; the sanctuary where counsel was asked in behalf of the nation and whence with its sanction civil and religious laws went forth to all the people.

2. The selection of Shiloh as the site for the sanctuary of the ark, and the place of ministry of the Aaronic priesthood demands an expla-

nation, and the only satisfactory reason for the choice of this obscure town is its location almost exactly midway between the northern and southern, eastern and western boundaries of the land, and its nearness to the highway of travel between north and south. It was not intended for the Joseph-tribes only; sacred associations and central position and accessibility pointed to Shechem as the natural place for the tabernacle, if the Joseph-tribes had been primarily in mind.

3. The possession of the ark made Shiloh the religious capital of the nation, for the ark was the supreme religious symbol in Israel, and the only one of prime importance which belonged to the nation as a whole and occupied a place in national affairs. The ark was the common property of the nation, for it had been made by Moses from the gifts of the people generally, a fact recognized by biblical critics of all schools. It was kept at the headquarters of the tribes when they were sojourning in the wilderness, and formed the supreme place of worship for the Israelites without distinction of tribe. It was reverently esteemed the throne of Jehovah, the place of his presence and manifestation in the midst of the ten thousands of the thousands of Israel (Num. 10:35, 36, J; 1 Sam. 3:21; comp. 4:4 and margin). It was the paladium carried by the nation at the crossing of the Jordan and the capture of Jericho. The assembly of Israel gathered about in it the vale of Shechem, when they met to take upon the nation the obligations of Jehovah's law. At the summons of the elders of Israel (1 Sam. 4:3, 5; comp. 12 and 16) it was brought from Shiloh in the territory of Ephraim to the battle where it fell into the hands of the Philistines, and on its restoration to Israel it was carried to a town of Judah; and it was taken to Jerusalem, on the boundary between the disunited north and south, by David when he made that city the capital of re-united Israel. The ark was not of any local significance; it was the "glory of Israel" (1 Sam. 4:21 f); not the glory of Shiloh merely, as Dagon was the god of Ashdod, and Baal was the shame of Peor (Hos. 9:10), and Ashtoreth was the abomination of the Sidonians (2 Kin. 23:13); not the glory of Ephraim only, but the glory because of the glorious moral character of the God of Israel whom it represented and because of the deeds of deliverance wrought in behalf of his people by the glorious God whose presence it

betokened. The ark thus made Shiloh the place of worship for the whole nation. Other towns had sacred associations with Abraham, Isaac, and Jacob, and on that account were dear to all Israel; but Shiloh alone possessed the ark of the nation, the throne of Jehovah, the token of his presence in the midst of Israel.

4. The official head of the priestly family that ministered in the wilderness and at Shiloh was recognized as the national priest. It is unnecessary to dwell on incidents of the early history. Two statements of significance in the narrative of king Saul's reign will suffice. In the early days of the kingdom Saul was abiding at Geba, in order to defend the pass at Michmash against the invading Philistines, and "with him were about six hundred men and Ahijah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of Jehovah in Shiloh, wearing an ephod" (1 Sam. 14, 2, 3; comp. 13:15, 16). The statement is cumbrous, and on that account has been denied genuineness. But suspicion of its originality is unwarranted, for the same form of statement is not infrequent in Hebrew narratives. This is a formal account of the entourage of the king. In the distress and confusion caused by the Philistine invasion there stood at his side only a force of six hundred men and Ahijah, descendant of Eli, priest of Shiloh, ephod-bearer. The latter title is without the definite article, and in the English version is translated "wearing an ephod". The indefinite wording suggests to the uninitiated perhaps merely that Ahijah was present with the paraphernalia of a priest. But the ephod in this instance is not described as a linen ephod, which was a garment worn by priests of every rank; and wherever an ephod is mentioned in the history without being specifically described as made of linen, it must be understood, says Wellhausen, to denote an instrument used consulting the oracle. The phrase lacks the definite article in this case because it is a title of office. In official titles the definite article is unnecessary, and is frequently unused. Ahijah, descendant of Eli, priest of Jehovah in Shiloh, was bearer of ephod. His official title was ephod-bearer. In his official capacity of ephod-bearer the priest of the lineage of Eli was with the king in this critical hour for the nation. Officially he was ephod-bearer for the nation. Such ap-

pears to be the meaning that belongs to the peculiar form of statement.

The fact itself appears again a little farther on in the same narrative (1 Sam. 14:16, text and margin). The Hebrew text is corrupt, but fortunately in one important particular it is established by the testimony of the Greek version. In the latter half of the verse, whether it was ark or ephod which was originally written there—and it makes no material difference to the meaning of the sacred historian which word is preferred by textual criticism—there once stood before ark or ephod the word bearer, as is witnessed by the Greek version. The priest Ahijah is stated to have been at that time officially ark-bearer or ephod-bearer, and for this reason was competent to make inquiry of Jehovah (comp. 1 Kin. 2:26, 27, where the function of ark-bearing is mentioned). And for whom did he hold this office? The answer is given by a couple of words at the end of the sentence, which are guaranteed by a comparison of the Hebrew and Greek texts: he was at that time ark-bearer or ephod-bearer "before Israel" or "for the children of Israel". Ahijah held this official priestly position for Israel. It was thus a national ecclesiastical office, and it was filled by a member of the priestly family that had ministered for centuries in the sanctuary at Shiloh. The earlier passage which describes Ahijah (verse 3) and this one (verse 18) tell the same story: Ahijah, head of the priestly family of Shiloh, was ephod-bearer in those days, in his official capacity he was the king (verse 3) and in his office was agent for the nation (verse 18). His priestly office was national. Thus in the history of Israel, as in the earlier days so now, the chief minister in the sanctuary which was instituted by Moses in the wilderness and established at Shiloh after the conquest, is the only priest who is found officially occupying a national ecclesiastical position and officiating in the priestly office, himself or by deputy, in behalf of the entire nation.

In summary, the intention and function of the sanctuary erected by Moses, the selection of Shiloh for its permanent location in the land of Israel, its possession of the ark, the common property of the tribes and the one national symbol, and the position which the priest of the ark occupied in national affairs, combine to certify that Shiloh was not merely

the principal sanctuary in Israel in the time of the judges, but the national sanctuary and recognized as such by Israel.

The Greatest Battle of the War

The first sermon of the Seminary year was delivered in Miller Chapel on Sunday morning, September the thirtieth, by President J. Ross Stevenson, D.D., LL.D. The sermon was in part as follows:

"Ye have not yet resisted unto blood, striving against sin."—Hebrews xii. 4.

Since war began no one would seriously question the fact of sin. A prominent church leader who was in Europe when hostilities commenced hastened back to this country to declare, "We must change our psychology in preaching. We have been appealing to men as well-disposed, good-natured, and in need of advice. But let any one witness what I have seen and he will know that in every man's heart dwells a beast which needs only to be aroused to show the reality and power of sin. Men are depraved and the breath of heaven must sweep through their souls and transform their natures." Another great Christian leader remarked only a few days ago, "The atonement needs no vindication now. We are well aware of the guilt and power of sin and that cleansing blood is needed to purge away the stain." Our text assumes the fact of sin and regards it as a malignant and deadly foe against which a warfare needs to be waged at the cost of blood. Only by resisting unto blood in the struggle with sin can we share in the victory of Him who endured the cross despising the shame. We have become familiar with the warfare against sinners. Our enemies are regarded as wicked men, against whom we must contend, even unto death. When the country calls in time of danger we are to resist invasion and turn to flight the armies of aliens. Such is a glorious warfare! But should it overshadow the spiritual struggles which are just as deadly and as momentous in their issues? Of what avail would it be to gain a victory over sinners and then be defeated by sin?

Do we need to be reminded of the devilry and devastating power of this aggressive and persisting foe? Some ten years ago Professor

E. A. Ross in his book, "Sin and Society", discussed the new varieties of sin. He claimed that modern sin is not superficially repulsive; that it lacks the familiar tokens of guilt, and that it is impersonal in character, and he maintained that the old sin of brutality, lust and cruelty are on the wane. He would probably revise his judgment now in the light of the war. Dr. W. R. Richards once preached a striking sermon on "The Monotony of Sin", in which he proved that the latest styles of wickedness are old-fashioned, and that for six thousand years sinners have displayed no originality. The sins of nations today are the sins of past centuries. Instead of appearing characteristically modern, they seem mediaeval, ancient. The lust and rapacity which has plunged the world into war is just the same old exhibition of sin and depravity. The sin against which we are to fight is often pictured as a beast. The saints in heaven celebrate their victory over the beast. We think of the serpent, with his seductive wiles the roaring lion, with the tremendous weight and pounce of hungry craving; the fox, with his cunning trickery; the dragon with his frightful ferocity. Is it not very significant, as Dr. Jowett has pointed out, that nations have selected as their emblems different types of beasts—the dragon, the bear, the lion, the wolf, the serpent, and what not. We talk of rousing the bear, of twisting the lion's tail, of plucking feathers from the eagle. Though as a nation we have discarded the beast, we have chosen as our emblem the fiercest of birds "whose talons are more obtrusive than its song."

Think of the evidence we have in our day of old-fashioned ferocity and bestiality, showing what human nature is capable of in the Twentieth Century. There is Turkey slaughtering the innocents of Armenia to the unbelievable number of half a million, doing this with the connivance of cultured Germany, and a day of two ago the Grand Vizier Talaat Bey in defending one of the blackest crimes of the ages, took refuge in the same old lies which have been the resort of dastardly rulers in every age. You have probably noticed that a Russian statesman has been convicted of treason and sentenced to life imprisonment. What was his crime? As minister of war he sent the soldiers of his nation into battle with explicit orders that each should be furnished with only two rounds of ammunition, and thus

make it possible for their enemy to mow them down in their defenceless plight by the thousands. Do you wonder that the Russian soldier is a radical revolutionist? He is not only war tired, but has good reason to suspect the integrity of his officers and he is the easy prey of an intriguing, serpent-like enemy ever at work. Yes, sin is just as devilish, as brutal, as rampant and destructive as it was in the days of the Caesars and of the Huns. It drags into its clutches those who would do good, but whose resisting power is weak. Soldiers under the sway of heat and passion find themselves guilty of vices and of crimes of which in their better moods they would not have dreamed. It appals us to be told that in one of the allied armies soon after the beginning of the war as many men were in the hospitals incapacitated for service by sin, as there were men cut on the firing line. We do not dare to speak of the vicious surroundings in which our own soldiers are placed, except to appeal for a multiplication and strengthening of safeguards. The War Department, as you know, has established a white zone around every military center. Napoleon said that the morale of an army is to all other forces as three to one. Great military leaders today are solicitous as to the ability of their soldiers, not only to fight well, but to have such victories in their own lives as will make them assured conquerors. Think of the significance of the appeal which has come to the Y. M. C. A. to establish its physical, moral and religious work, not only in the American and British Armies, but in the French Army, in the Russian Army, and now in the Italian Army. Why is this? There is a recognition of the deadly, devastating power of sin, and of the need for moral and spiritual reinforcement. With all that is noble and inspiring in war, there is much that is degrading. In one of the best camps, I was told last summer, that the effect of military drill, especially of bayonet practice, was demoralizing, and theological students and ministers who had enlisted had "grown cold of heart and were losing all their zeal for Christ." We may think ourselves safe in this theological fortress far removed from the ravages of hate, lust and drunkenness, of which we read in our cities. Do we need to remind ourselves of the more subtle forms of sin, which are just as deadly and even more perilous. Christ had more hope for the Publican than he had

for the Pharisee. Donald Hankey shows us that the degraded sinner who has enlisted from the slums has greater courage and less fear of death than the respected sinner who would scorn him in private life. Discontent, jealousy, bigotry, false witness, cowardice, manifestations of sin of Satan's dominion, how often they hold sway over Christians, and even ministers of the cross.

Such considerations are not meant to discourage us, but to stiffen our power of resistance. It is well for us to know that we have a foe, who taxes to the utmost all our resources and must be resisted unto blood. The nations which have been aroused by their supposed perils have called to arms something like thirty-seven millions of men. Imagine if you can this far flung battle line, and all the sacrifice that is involved. It is estimated that the cost of this war to the nations already twelve millions of men—six millions have been slain and six millions have been taken prisoners—and one does not dare to think of the awful condition in which they are placed. It thrills us to see—what I saw yesterday—regiments of young men marching away to the war, eager to resist the foe at the cost of blood. While on the one hand it would seem as if we were ruthlessly shedding precious blood, accounting it of little value, on the other hand, in the appreciation of what it means to sacrifice life for the country's honor, we are coming to have the highest regard for blood. Parents across the sea are comforting themselves with the hope that this shedding of blood will secure remission of sin. John Oxenham has expressed it in the lines—

"For blood that is shed in the cause of right
Has power as of old to wash souls white."

The Scriptures do not assign any atoning efficacy to human sacrifice. The redeemed ascribe their salvation to the Lamb that hath been slain.

But when it costs sacrifice to fight against and overcome a visible foe, are we to imagine that we can overcome our invisible antagonists by cheaper means. The nation is summoning us to make our contributions which will ensure victory. We have no moral right to claim exemption and let our brothers do the fighting and run all the risks while we settle down in ease and softness and self-indulgence. Behold

the parents who give of their own blood, the sons of their love, for the country's defence and good name, when others give but a few paltry dollars. Behold the young men of valor who hazard their lives, who are willing to pour out their blood on the field of battle. What will their message be to us when the war is all over? Will they say, "you shared in our suffering, you took part in enduring hardship"; or, "you did not resist until blood striving against sin. You did not take the conflict in dead earnest; you evaded the cross"?

We are not surprised that in the tremendous earnestness of this gigantic struggle scores of soldiers, apprehending the serious issues, are dedicating themselves to God in a new consecration. The ready response to the Gospel message is one of the most inspiring elements of camp life. In Scotland, we are told, that Christian people are solicitous over the disparity there will be between their devotion and that of the soldiers who have had their baptism of fire and come home as crowned victors. How will a stale, stay at home, ease loving religion compare with that which dares to do right, which stands up for truth, and courageously fights against evil? Is there not danger my brothers that our faith and our devotion will be dreadfully discounted by that of the young men who have gone to the front, if we have not shown a spirit like unto theirs, in fighting the evils near at hand, in carrying the cross of Christ away forward into the enemies territory? There are considerations of service which exempt a man from military duty. The ministry, and preparation for it, is one, and this can only be justified on the basis of unswerving loyalty to Christ, constant fidelity in prayer, and a real and burning evangelistic and missionary passion. In the fight against sin we must exhibit the spirit which resists unto blood.

To this end we have the greatest inspirations. We are warned against weariness and faint-heartedness. Those who were victorious over the beast sang their way to triumph. Dan Crawford testifies that when he went out to Africa, Satan undertook to defeat him and his work by robbing him of his smile. He put the adversary to flight by declaring with the Psalmist, "My heart is fixed, I will sing . . . I am in for singing", and he gave it as his experience that the Christian's smile is like the flag on Buckingham Palace which proclaims that

that King is within. To be victorious we need to be thinking constantly of our King. We defeat the enemy by looking unto Jesus, the Captian of our faith. You recall Mr. Hankey's account of the beloved captain, of all that he did for his men, of the inspiration he was to their service, but he was shot down and they had to fight on without him. A young British officer was notified late one evening that early the next morning he must lead his company over the top. He went to his men and found three who were afraid. He sat down beside them, one at a time, read the Twenty-third Psalm and explained how Christ had come to take away the fear of death and bring life and immortality to light. They were comforted and strengthened by considering Him the great Captain who can never be defeated.

Another inspiration is the moral meaning of discipline. How detailed and prolonged and thorough the training of our soldiers today. Weeks and months have gone since we entered the war and even the old soldiers who have gone over to France are not yet ready. The Government knows that only in the best of training can there be assured victory. What is the purpose of our Lord's discipline, His correction, His trials and our disappointments? They must be understood in the light of the conflict we are to wage. My son, despise not thou the schooling of the Lord. Submit to it, make the most of it. It is the guarantee of victory. Fellow soldiers of Christ, your training here will become dull, stale, almost repulsive, if we lose sight of the conflict that is before us. You have come to this training camp to be fitted for service of the Church militant. We want you to be happy, but at the same time, tremendously in earnest. Charles Simeon, the great evangelical leader of England, had in his study a portrait of Henry Martin which seemed ever to say to him, "Be earnest, be earnest, don't trifle", and as Simeon would look into the youthful face of that life which burned out for God, he would reply, "I will be earnest for souls are perishing and Christ must be glorified."

The Enrollment

The war has caused in the Seminary as in other institutions of learning a decreased attendance. The present Senior and Middle Classes lost seven men to

war service. The draft and Y. M. C. A. service in camps brought the entering Junior class down to 29 members. The total enrollment of 156 students is larger than was expected. The Catalogue of 1916-17 recorded 187 students. The list of those in the Seminary this session who were not here in 1916-17 is as follows:

GRADUATE STUDENTS

Antonio Acosta, Mayaguez, P. R., Seminario Teologico Partarricense.

Alexander Graham Anderson, Ho, Va., B.S. Virginia Polytechnic Institute, 1907; Union Seminary, Va., 1913; B.D. Princeton Seminary, 1915.

Fred Jacob Barny, New Brunswick, N. J., A.B. Rutgers College, 1894; New Brunswick Seminary, 1897.

Clarence Bouma, Grand Rapids, Mich., A.B. Cavlin College, 1917; Theological School of the Christian Reformed Church, 1917.

Moses H. Brackbill, Carversville, Pa., A.B. Franklin and Marshall College, 1913; Princeton Seminary, 1916.

Daniel Templeton Caldwell, Mt. Ulla, N. C., A.B. Davidson College, 1914; B.D. Union Seminary, Va., 1917.

Nathaniel Nelson Calhoun, Philadelphia, Pa., Reformed Episcopal Seminary, 1917.

Samuel Fopma, Grand Rapids, Mich., Calvin College; Theological School of the Christian Reformed Church, 1917.

Aylmer Brooks Gould, Hoshiarpur, Punjab, India, A.B. Centre College, Danville, Ky., 1897; McCormick Seminary, 1900.

Watze Groen, Grand Rapids, Mich., A.B. University of Michigan, 1914; A.M. 1917; Theological School of the Christian Reformed Church, 1917.

Ernest Hansel, Tuckerton, N. J., Bloomfield Theological Seminary, Academic Department; Princeton Seminary, 1909, B.D., 1910.

Ernest Duncan Holloway, Collins, Miss., A.B. University of Mississippi, 1914; B.D. Union Seminary, Va., 1917.

Shintaro Iwasaki, Osaka, Japan, A.B. Middlebury College, 1913; Bangor Seminary, 1911.

John Elijah Kauffman, Altoona, Pa., A.B., Defiance College, 1913; A.M. Bucknell University, 1914; B.D. Christian Biblical Institute, 1915.

William Roberts Kruse, Elwyn, Pa., A.B.

Princeton University, 1912; Princeton Seminary, 1915.

Ryota Narita, Sendai, Japan, Tohoku Gakuin, 1904; Tohoku Gakuin Seminary, 1907.

August Roecand, Petrograd, Russia, A.B. Baldwin-Wallace College, 1916; S.T.B. Boston University School of Theology, 1917.

Hugh Watson, Lebanon, Ohio, A.B., Lebanon University, 1917; Lane Seminary, 1917.

Paul Shepherd VanDyke, Marshall, Mo., A.B. Missouri Valley College, 1914; Louisville Seminary, 1917.

Thomas Younger, Carlinville, Ill., A.B. Blackburn College, 1901, A.M. 1909; McCormick Seminary, 1907; B.D. 1909.

SENIORS

Clayton Brown Alexander, Matthews, N. C., State School for the Blind, North Carolina.

Harold Hayes Henderson, Seattle, Wash., A.B. University of Washington, 1915.

MIDLERS

Horatio Spencer Edmunds, St. Louis, Mo., A.B. Westminster College, Mo., 1916.

Marcus Grether, Loveland, Colo., A.B. Heidelberg University, 1916.

Alvin Bartlett Gurley, Germantown, Pa., A.B. Yale University, 1916.

Finley DuBois Jenkins, Omaha, Nebr., A.B. College of Wooster, 1916.

Raymond Selby, Oakland City, Ind., A.B. Indiana University, 1911.

Charles Albert Underwood, Philadelphia, Pa., Princeton University.

JUNIORS

William Earnest Baskerville, St. Paul, Minn., A.B., Macalester College, 1911.

John Howard Braunlein, Baltimore, Md., A.B., Pennsylvania College, 1917.

Joseph McClung Brownlee, Germantown, Pa., B.S. University of Pennsylvania, 1913.

Robert Lorenzo Clark, Jr., New Park, Pa., A.B. Yale University, 1917.

Marion Uri Conditt, Marion, Ky., A.B. University of Kentucky, 1917.

Michael Farry Davis, Eatontown, N. J., A.B. Dickinson College, 1917.

Roy Herman Greeling, Omaha, Nebr., A.B. University of Omaha, 1917.

Joseph Isaac Gulick, White House Station, N. J., A.B. Lafayette College, 1917.

Herbert Sarkis Kalajian, Wooster, Ohio, B.S. College of Wooster, 1917.

John Barr Keena, Wooster, Ohio, A.B. College of Wooster, 1917.

Paul Ruskin Kirts, Etna, Ohio, A.B. College of Wooster, 1916.

Fred Tennyson McGill, Hickory Grove, S. C., A.B. Erskine College, 1914.

Donald Beales Mummert, Harrisburg, Pa., A.B. Lafayette College, 1917.

Paul Prichard, Los Angeles, Cal., A.B. Occidental College, 1917.

Howard David Rhea, Bloomington, Ill., A.B. Illinois Wesleyan University, 1917.

John Rouzie Saunders, Butylo, Va., A.B. Randolph-Macon College, 1915.

Charles LeRoy Seaman, Osborne, Kans., A.B. College of Emporia, 1917.

Jaroslav Skala, Nosislav, Moravia, University of Pennsylvania.

Alphens Waldo Stevenson, Jr., Philadelphia, Pa., A.B. University of Pennsylvania, 1917.

Hortimer Menville Stocker, Honesdale, Pa., A.B. Lafayette College, 1917.

Joseph Clyde Stuart, Huntersville, N. C., A.B. Elon College, 1912.

John Townley, Lyons, Kans., A.B. Emporia College, 1917.

James Kelly Unger, West Point, Miss., B.S. University of Mississippi, 1915.

Martin Van Dyke, Paterson, N. J., A.B. Princeton University, 1915.

John Winfield Voorhis, Ocean Grove, N. J., A.B. Princeton University, 1917.

Sylvanus Roy Welty, Limo, Ohio, A.B., Bluffton College, 1917.

Charles Ellsworth Wilson, Des Moines, Iowa, A.B. Des Moines College, 1917.

Leigh Orville Wright, Portsmouth, Ohio, Ph.B. College of Wooster, 1915.

Russell Harrison Woltz, Hamden, Ohio, College of Wooster.

The total enrollment is as follows:

Fellows	3
Graduate Students	26
Seniors	34
Middlers	57
Juniors	29
Partials	8

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The Seminary and the War

The Seminary rejoices to join with the other institutions of our land in making

its contribution to the service of the country in furthering the national cause. Its graduates in their places of leadership in the Church and community are doing their part in the advancement of the spirit of patriotism and in the maintenance of the faith and character of our soldiers and sailors by their sympathy and philanthropic efforts. It would be impossible for anyone to measure or state these innumerable services. We have learned of some of our recent graduates who are definitely engaged in war service.

Rev. Gordon M. Russell, '08, writes from the American Camp in England, "I am exceedingly glad to be in this grand work. The men are splendid and to work with them is very satisfying. Hope to be here indefinitely but would welcome the appointment to go to France. The U. S. soldiers are very appreciative."

Rev. Frederick Smith, '13, Chaplain in the British Army, writes on September 3rd, "I am en route for Salonika and am at present in Southern Italy. I received my Commission in the Army some months ago. Am having a strenuous time. I shall be pleased to receive any magazines or papers you care to send me for the troops in Salonika. My address is: Capt. F. Smith, care of The Principal Chaplain, General Headquarters, Salonika. Sam Linden, Second Lieutenant in the Royal Field Artillery, class 1913-14 Princeton, was killed in France last month. "Willie White, '13, is a Captain in the Royal Irish Rifles." The men to whom he refers are Samuel M. Linden, of Dublin, a member of the Middle class in 1913-14, and Wm. R. White, a student here in 1912-14.

Rev. R. M. Russell, '15, is occupied in the office of the War Work Council of the Y. M. C. A. in New York.

Rev. Mebane Ramsay, '16, is in London

under the Y. M. C. A. and writes of his great satisfaction in preaching to from three hundred to six hundred soldiers daily.

Rev. Harold Donnelly, '16, writes under date of September 30th: "My brother and I are both in Y. M. C. A. work with the Ohio boys here at Montgomery, Alabama. The work is great and we both enjoy it very much."

David R. Wylie, '16, is also reported as engaged in some form of religious work for soldiers.

The class of 1917 has contributed a large quota to Army work:

David Paul, '17, is a soldier in the British Army.

W. H. P. MacKenzie, '17, is an officer of artillery in the British Army and is now somewhere in the vicinity of Gaza. He was in charge of an automobile battery in the expedition in Southern Palestine. He has received the Military Cross for distinguished services.

A. K. Magner, '17, O. L. Gilliam, '17, and Daniel Smart, '17, are in Army Y. M. C. A. work.

F. W. Brown, '17, has been with the Ambulance service in France. On two occasions the ambulance he drove was shattered by shells but he escaped injury and has reached Princeton in time to enroll for a year of graduate work.

J. Cannon, '18, is in Y. M. C. A. work at Fort Oglethorpe, Georgia.

Paul D. Twinem, '18, is Y. M. C. A. Secretary at Camp Pike, Little Rock, Arkansas.

H. E. Hardy, '18, and J. W. Sexton, '18, are also reported to be in Army Y. M. C. A. work.

A. G. Edwards, '18, is Y. M. C. A. Secretary with the British troops in India.

H. J. Hockler, '18, is Y. M. C. A. Sec-

retary with the British troops in Mesopotamia.

L. H. Knight, '18, is in Ambulance Service in France.

J. McNeill, '18, has just finished a term of Ambulance Service in France and has returned to the Seminary to continue his studies.

D. G. Barnhouse, '18, entered the Aviation School in Princeton last spring and was so efficient as a flyer that he was selected by the Government for special training at the Canadian Aviation Field at Toronto; he was given his First Lieutenancy and returned to Princeton as Instructor in the Ground School of Aviation which the Government is maintaining in connection with Princeton University.

The class of 1919 has also made its contribution:

J. D. Buchanan, '19, is Y. M. C. A. Secretary at Camp Grant, Illinois.

C. Pardee Erdman, '19, is Y. M. C. A. Secretary at Camp Dix, Wrightstown, New Jersey.

H. W. Selby, '19, is engaged under Mr. Hoover in food conservation, a position for which his business training and association before coming to the Seminary gives him special qualifications.

The loss of these '18 and '19 men to war service has helped to reduce the number of students in the Seminary this year. The war has been further responsible for this decrease because all the men who would have entered the Seminary as members of the Junior Class were of draft age and a number of these have responded to the call for service. Already one of the members of the entering class has left the Seminary to enter the army and it is possible that before they have finished their Seminary course, a considerable portion of the class

may be called away by the army draft; and further the call of immediate service in religious or philanthropic work in connection with the war has at least postponed the entrance upon theological training of many who graduated from our colleges in 1917.

The Faculty of the Seminary is also making its contribution to religious war work.

Rev. W. B. Sheddan, Assistant Librarian, is preaching in the First Presbyterian Church of Bound Brook, N. J., in order that its pastor, Rev. J. Cordie Culp, Ph.D., '00, may be free for camp preaching.

Dr. Erdman is preaching in Bethany Tabernacle, Philadelphia, in order that its pastor, Rev. Asa J. Ferry, '09, may engage in camp preaching work. Dr. Erdman is also preaching in the camps himself in the week-time and will devote the month of January to continuous evangelistic work among soldiers.

Dr. J. Ritchie Smith is supplying the pulpit of the First Church of Pittsburgh to free its pastor, Rev. Maitland Alexander, D.D., for service in the camps.

Professor J. G. Machen is speaking in the Eastern camps on successive Sundays.

President Stevenson is Chairman of the Committee on Selection of Speakers of the War Work Council of the Y. M. C. A. In the furtherance of this most important work of securing ministers of distinction and special fitness to give time to camp preaching and arranging for their itineraries as well as in general counsel for the religious work of the Y. M. C. A., Dr. Stevenson spent most of his summer in New York City at the headquarters of the Y. M. C. A. Under date of September 25th, 1917, Dr. John R. Mott addressed to the President of

the Board of Directors of the Seminary the following letter:

"I write you on behalf of the Coöperating Committee of the Religious Work Bureau of the National War Work Council of the Y. M. C. A. regarding a most important matter. As you know, President J. Ross Stevenson has given a great deal of time and attention during the past few months to helping guide the activities of the Religious Work Bureau of the National War Council of the Young Men's Christian Associations of the United States. It would be difficult to exaggerate the value of the service he has rendered. He has come into what seems to us an indispensable relationship to this most vital part of the work. I say 'most vital' because it concerns the conservation of the ideals and character and promotion of the spiritual life of the entire American Army, which now numbers nearly, if not quite, 1,500,000 men and which by next July will be very much larger.

"I write to express to you and, through you, to the other members of your Board, our earnest desire that you may kindly arrange to let President Stevenson devote as much time as possible to the continuation of his service as one of the Directors of the Religious Work Bureau. We despair of finding another man who is able to take his place. His many years of intimate contact with the Association Movement and, above all, his relation to the Christian Churches of America qualify him to furnish the wise leadership so much needed in this difficult and important work. In my judgment the reflex influence on his highly multiplying service in the Seminary as a result of his being immersed in the very hearts of this wonderful movement at the most critical moment in the life of our country would be very great indeed."

In response to this request of the War Work Council the Board of Directors at their meeting on October 9th took the following action:

"Resolved, That the Board approves of this request and leaves to President Stevenson such arrangements for the instruction of his classes as will be agreeable to the Faculty and come within the limits of such funds as have already ap-

propriated by the Trustees for missionary instruction.

"While the Board feel that it is sacrificing services of great value to its own work, it is not unmindful of the Seminary's historic services to the nation in the past and would not be found wanting now in any sacrifice it should make."

The Stone Lectures

The lectures on the L. P. Stone Foundation for 1917-18 were delivered by Ethelbert D. Warfield, D.D., LL.D., Litt.D., President of Wilson College, on "Luther and His Influence on the Social Revolution of the Sixteenth Century." The following is a brief outline of the course:

The plan of lectures was to exhibit the social value of Luther's doctrine of "justification by faith". The first lecture dwelt upon the old world and the new ferment. It was shown that the Middle Ages was essentially a period of decentralization and the movement toward modern times was largely a movement toward unity. The apparent unity of the world under a world Empire and a world Church was shown to be so purely theoretical and so without social realization as to open many doors in subdision into classes, castes, orders and other self-centered organizations. The efforts of various thinkers to find a new principle of social organization was traced and their failures indicated.

The social value of Luther's doctrine of justification by faith was set forth as resting upon a demand for the recognition of a new obligation in the awakened sense of sin and a new relationship to God. This was traced as affecting the three great moral entities of the Church, the State and the Home.

The three great tracts of 1520, especially that addressed to the German no-

bility, were studied with reference to the program of social reform which they contained. The immense value of the reform of the Church was only indicated, having been already treated in another course of Stone lectures, but it was pointed out that the Church which resulted from the teaching of Luther failed in its opportunity of social influence because Luther was driven by necessity, first, to throw himself for protection upon the greater nobility, and second, because in accepting the Augsburg confession as the confessional formula, he adopted a compromise statement rather than a free declaration of his own full faith. The former led to the exclusion of the laity from a full part in the ecclesiastical organization and so fell far short of what was attained by Zwingli and Calvin, operating as they did in free, self-governing communities.

The political philosophy of Luther was traced as descending from Augustine and his City of God, and therefore consisting in a type of citizenship rather than a form of government. His thought was further arrested by his dependence upon the nobility, which led him to acquiesce in aristocracy and fail to push on into a Biblical statement of the relationship of the governor and the governed.

The organization of the home, developed further in his educational program, not only fulfilled one great purpose of his scheme of creating a type of citizenship, but also illustrated his spiritual conception of a divine order of human society, significant in itself but not complete. That is to say that this world is only a preparation for a larger world of freer functions.

The enormous social influence that resulted from the translation of the Bible,

the new church service—the German mass—and the Lutheran hymns; and the scheme for primary education supplemented by that for higher education worked out under the leadership of Melancthon; were traced in detail and a picture was given of the consequence to the world of a Germany in which the people worshipped in the church according to the new order, read Luthers' Bible in church and home, sang his hymns in church and school, and used his catechism in home and church.

A sketch was given of the influence upon modern commerce in which the difficulty of valuing Luther's direct influence was fully set forth. It was, however, urged that despite the great disturbance of commerce due to the religious wars, a new commercial order did result in the Lutheran countries, so that they became not only more generally prosperous and freer in the spirit of trade, but this is clearly exhibited in the contrast still presented between those parts of Germany which remain Catholic and those adopting the new principles. It was, however, pointed out that the Calvinistic countries, more completely organizing the civic relations of the countries which adopted their principles, outran the Lutheran countries in the development of a free commerce.

In conclusion it was stated that, finding a world without any conception of a state whose duty it was to organize and develop the social and political forces within it, Luther created a type of citizenship and a social ferment which become and has continued to be fruitful in the development of nearly all those aspects of social life which have promoted the betterment of the individual man and secured for him a place in the self-conscious life of the world in which he lives.

Visiting Ministers

The visiting preachers for the session and the dates on which they preach are as follows:

October 28, President E. D. Warfield, D.D., Wilson College, Chambersburg, Pa.

November 11, Rev. Henry van Dyke, D.D., of Princeton.

December 9, Rev. W. H. Foulkes, D.D., Secretary of the Board of Ministerial Relief and Sustentation, Philadelphia.

January 20, President J. C. R. Ewing, D.D., of Forman Christian College, Lahore, India.

February 10, Rev. Henry Evertson Cobb, D.D., of the West End Collegiate Church, New York City.

February 17, Rev. J. W. Chapman, D.D., Moderator of the General Assembly of the Presbyterian Church in the U. S. A.

March 3, Rev. J. N. Wells, D.D., Wilmington, N. C., Moderator of the General Assembly of the Presbyterian Church in the U. S.

March 24, Professor E. C. Caldwell, D.D., of Union Seminary, Virginia.

Rev. W. L. McEwan, D.D., of the Third Presbyterian Church, Pittsburgh, Pa.

Special Lecturers for this Session

The regular Lecturer on the L. P. Stone Foundation for 1917-18 is the Rev. Ethelbert D. Warfield, D.D., LL.D., Litt. D., President of Wilson College, Chambersburg, Pa. He delivered the Stone Lectures in the week October 29th to November 27th on "Luther and His Influence on the Social Reformation of the Sixteenth Century."

The Rev. E. C. Caldwell, D.D., Professor of Biblical Literature and the In-

terpretation of the New Testament in Union Theological Seminary, Virginia, will deliver a supplementary course of Stone Lectures March 25th to 27th.

The Rev. J. C. R. Ewing, D.D., LL.D., C.I.E., Principal and Professor of English Literature in the Forman Christian College, Lahore, India, is the Mission Lecturer for this session. He will deliver the course of lectures in the week January 21st to 26th.

The Rev. George Johnson, Ph.D., Professor of Systematic Theology in Lincoln University, Pennsylvania, will deliver a course of eight lectures on Religious Pedagogy. These lectures will be given on Monday and Tuesday of successive weeks at two o'clock beginning February 4th.

President Stevenson is conducting a course on Great Mission Fields with the announcement "missionaries will assist in the teaching." Dr. A. W. Halsey, D.D., Secretary of the Presbyterian Board of Foreign Missions, and Dr. J. C. R. Ewing have already contributed to this course to the great satisfaction of the students taking it.

Faculty Notes

In connection with his work for "The War Work Council of the Y. M. C. A." during the summer PRESIDENT STEVENSON visited fifteen of the leading Army and Navy camps of the country. More recently he attended the 50th Anniversary of Drew Seminary and took part in the services; spoke at Andover Academy; Mount Holyoke College; at the 50th Anniversary of the Forest Hill Presbyterian Church, Newark; at the 50th Anniversary of the Avondale Presbyterian Church, Cincinnati; at the 60th Anniversary of the Hightstown Presbyterian Church, Hightstown, N. J.; at the memorial service to President J. D. Moffat of Washington and Jefferson College, and at the 100th Anniversary of Newton Presbytery. In addition he is serving as Chairman

of the Evangelistic Committee of the Presbyterian National Service Commission, and is also on the War Time Commission of the Church of which Dr. Robert E. Speer is the Chairman.

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DR. WARFIELD delivered a course of six lectures on the general subject "Counterfeit Miracles," during the first fortnight of August, at the Grove City Bible School.

While at Columbia, South Carolina, delivering the Smyth Lectures, Dr. Warfield preached the Communion Sermon, Oct. 4, for the Rev. Dr. Andrew Watterson Blackhead, Princeton Seminary Class of 1908, who is now the efficient and beloved pastor of the First Presbyterian Church of Columbia. Dr. Blackwood has recently published an excellent book through the Revells, on the messages of the Prophets to our age.

In the first week of October, Dr. Warfield delivered the Smyth Lectures at Columbia Theological Seminary, at Columbia, South Carolina. The lectures were six in number. The general subject was "Counterfeit Miracles." They will be published shortly in book-form, supported by an appendix of notes, by Charles Scribner's Sons, New York.

Dr. Warfield has prepared three articles for the forthcoming Dictionary of Religion and Ethics, to be published by the Macmillans, under the editorship of Drs. Shailer Matthews and Gerald Smith of the University of Chicago. The titles of the articles are: "Calvinism," "Presbyterianism," "Presbyter, Presbyterian."

Since the issue of the last BULLETIN Dr. Warfield has published the following articles: "The Lord our Sacrifice," in *The Princeton Theological Review* for July; "The Theology of the Reformation" in *The Biblical Review* for October; "The Ninety-Five Theses and their Theological Implications" in *The Princeton Theological Review* for October; "Calvin and the Reformation" in *The Presbyterian* for Oct. 15, 1917; and "The Purpose of the Theological Seminary," in *The Presbyterian* for Nov. 15, 1917.

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A volume by PROFESSOR ROBERT DICK WILSON entitled "Studies on the Book of Daniel: A Discussion of the Historical Questions" has just been published by G. P. Putnam's Sons.

An extended notice of the volume appeared in the November number of the "Seminary Bulletin" last year.

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PROFESSOR ERDMAN, during the summer, lectured two weeks at Northfield, Mass., and two weeks at Montreat, N. C., and took part in establishing a conference under the auspices of the Synod of Georgia. He has begun his twenty-fourth year of Sunday afternoon services at the Penna. R. R. Y. M. C. A., Philadelphia. He delivered the address at the Union celebration of the Protestant Reformation by the churches of Easton, Pa., and assisted in the recent campaign for the Young Men's Christian Association by addresses in Maryland.

The Presbyterian Board of Publication has just issued an *Exposition of the Gospel of Mark* by Professor Erdman. The volume is uniform with the *Exposition of the Gospel of John*, published last year. It is expected that the exposition may be of special service to pastors and Sunday-school workers, in view of the fact that the International Lessons for the coming year cover the Gospel of Mark. The book contains two hundred pages and is sold for sixty cents per copy.

* * *

PROFESSOR LOETSCHER made addresses, in commemoration of the two hundredth anniversary of the establishment of the General Synod of the Presbyterian Church, before the Presbytery of Bound Brook, N. J., on Sept. 25, and also before the Presbytery of New Castle, at Roanoke, Md., on Oct. 2nd, and before the Synod of Baltimore at Colora, Md., on Oct. 23rd. He has also made addresses, at celebrations of the Reformation, in the following churches: Grace, M. E., Brooklyn; Summit Presbyterian, Germantown, Pa.; Frankford Presbyterian, Philadelphia. He has taken part in inter-denominational celebrations of the Reformation at Harrisburg and Shippensburg, Pa. On Oct. 22nd, he spoke before the Presbyterian Social Union of Philadelphia, on "Martin Luther," and on Nov. 5th before the Rutgers College Chapter of the Phi Beta Kappa Society on "Luther and the Reformation."

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PROFESSOR J. RITCHIE SMITH, during the sum-

mer, preached several times in Philadelphia, in Paterson, N. J., Peekskill, N. Y., Lawrenceville, at the installation of Mr. Ketchledge as pastor of Camp Hill Church, near Harrisburg, Pa., in Dorset, Vt., Williamstown, Mass., three Sundays in Eagles Mere, Pa., in the New York Ave. Church, Washington, D. C., and twice in the First Church of Pittsburgh. He has also preached in the First Church of Pittsburgh every Sunday in November. He also contributed a paper on "Giving" to the *Missionary Review of the World*.

Ritchie H. Smith, the eldest son of Dr. Smith, was married on Oct. 10th to Miss Edith Walton of Cynwyd, Pa. The two younger sons are training at Fort Myer for military service.

South African Students Shipwrecked

Two members of the last Senior Class, P. W. A. deKlerk and D. C. deVilliers, were from South Africa. On completion of their course they started home to take up their ministerial work. Mr deKlerk had with him in Princeton his wife and four daughters; Mr. deVilliers had his wife and two sons. The party sailed from New York on "The City of Athens," in the early part of July, direct for Cape Town. The long voyage was a pleasant one until they were in sight of Table Mountain above Cape Town. Mr. deKlerk describes how he was walking on the deck at about three o'clock in the afternoon of August 10th when the forepart of the ship was lifted out of the water by a terrific explosion followed by another explosion by a mine in the middle of the ship. The passengers were at once summoned and put in life boats and saw the ship in flames sink with all their effects. The boats were so loaded that one boat containing a party of missionaries for Africa sank and nineteen persons in it were drowned. After dangerous hours in the open overloaded boat our friends were picked up in the night by a tug and taken ashore, thankful to have escaped with their lives but mourning the loss of all their goods, their books and the notes of their Seminary course. The sympathies of all go forth these good brethren. May God bless them in their work in South Africa!

Alumni Notes

The Rev. Joseph C. Kelly, '64, has moved from Sunbury, Pa., to 2101 Maple Ave., Altoona, Pa.

The Rev. William A. Ferguson, D.D., '65, has changed his address from LaRue to Manchester, Ohio.

The Rev. William W. Knox, D.D., '66, was released by the Presbytery of New Brunswick from the First Church, New Brunswick, N. J., June 26, 1917; the release to take effect July 28, on the fiftieth anniversary of his ordination.

The Rev. George C. Yeisley D.D., '74, was elected moderator of the Presbytery of Columbia at the fall meeting.

The Rev. John A. Ewalt, DD., '77, has moved from Seattle, Wash., to 1563 Richmond Ave., Columbus, O.

The Rev. Charles L. Richards, D.D., '77, has moved from Poynette, Wis., to Belleville, Wis.

The Rev. Thomas M. Thompson, D.D., '78, has resigned the Third Church of Uniontown, Pa.

The Rev. John H. Bright, '79, was elected moderator of the Presbytery of Emporia at its fall meeting.

The Rev. Allen M. Dulles, D.D., '79, was elected moderator of the Synod of New York at its fall meeting.

The Rev. Eiko J. Groeneveld, '82, was elected moderator of the Synod of Montana at its fall meeting. He has recently moved from Somers to Butte, Mont.

The Rev. Alexander J. Kerr, D.D., '82, has gone from Scranton, Pa., to Grangeville, N. Y., having become pastor of the Freedom Plains Church.

The Rev. Homer H. Wallace, '83, received the honorary degree of D.D. from Westminster College, Pennsylvania, last June.

The Rev. Paul van Dyke, D.D., '84, is engaged in work as the Princeton representative of the American Universities Union in Paris and is at the head of the Princeton Bureau of the Union.

The Rev. William L. McEwan, D.D., '85, has been appointed on the Executive Commission to fill the vacancy caused by the resignation of President J. Ross Stevenson, D.D.

The Rev. President John G. Hibben, LL.D., '86, received the honorary degree of LL.D., from Harvard University last June.

The Rev. John W. Lafferty, '87, has changed his address from Davidson, N. C., to Brandon, Miss.

The Rev. Henry E. Cobb, D.D., '88, has been made President of the Board of Foreign Missions of the Reformed Church of America, having been a member of the Board for twelve years.

The Rev. William E. Bryce, D.D., '89, has changed his address from Akron, O., to 153 University St., Wooster, O.

The Rev. George T. Eddy, '90, was installed pastor of the church at Wyoming, N. J., May 24, 1917.

The Rev. Stuart M. Campbell, D.D., '91, was elected moderator of the Synod of Illinois at its fall meeting.

The Rev. Joseph N. Elliott, '91, has resigned the Second Church of Bloomington, Ill.

The Rev. Louis E. Holden, D.D., '91, recently President of Wooster College, has been elected director of the extension work of the College Board.

The Rev. Robert H. Kirk, '91, has suffered the loss of his wife, who died June 2, 1917.

The Rev. Robert H. Milligan, D.D., '91, has resigned from the Immanuel Church of Tacoma, Wash., to accept a call to the Rose City Park Church of Portland, Ore.

The Rev. Alexander Gilmore, '93, has changed his address from Hope to Spearville, Kan.

The Rev. W. F. Dickens Lewis, D.D., '93, has accepted a call to the Cleveland Heights Church, Cleveland, O.

The Rev. Robert I. MacBride, '93, has accepted a call to the church at Collingswood, N. J., and began his labors there the first Sabbath of September.

The Rev. Charles C. Meek, '93, has resigned the Castellar Church of Omaha, Neb., and has gone to Genoa, Neb.

The Rev. Nathaniel J. Sproul, D.D., '93, was elected moderator of the Synod of New England at its fall meeting.

The Rev. Raymond H. Gage, D.D., '94, has been elected a member of the Board of Publication and Sabbath School Work.

The Rev. Robert M. Labaree, '94, has gone to Lincoln University to fill the chair of Hebrew and Old Testament Literature.

The Rev. Henry S. Welty, '94, was installed pastor of the church of Hokendauqua, Pa., Nov. 1, 1917.

The Rev. Edward A. Loux, '95, received the honorary degree of D.D. from Lafayette College last June.

The Rev. Charles S. McKinney, '95, has resigned the churches of Prospect and Mount Nebo, Pa., on account of ill health.

The Rev. William H. Shields, D.D., '95, was recently installed pastor of the church at Mount Vernon, O.

The Rev. John McDowell, D.D., a special student from '95 to '96, pastor of Brown Memorial Church, Baltimore, has been released by his session that he may become Religious Director of the Y. M. C. A. war work for the Department of the East. He gives two-thirds of his time to this work, having charge of forty camps.

The Rev. Archibald B. Jamison, '96, has resigned Alexandria First Church of Milford, N. J., on account of ill health.

The Rev. William C. Hogg, '96, pastor of the First Church of Williamsport, Pa., was released by his session to engage in Y. M. C. A. war work during November.

The Rev. William S. Morley, Sc.D., '96, was installed pastor of the Harris Memorial Church of Ashtabula, O., Oct. 2, 1917.

The Rev. Samuel D. Price, D.D., '96, has been made one of the secretaries of the World's Sunday School Union with headquarters in New York City, and his residence in Montclair, N. J.

The Rev. Charles S. Stevens, '96, was installed pastor of St. John's Church, Devon, Pa., June 21, 1917.

The Rev. Charles O. Mudge, '97, has accepted a call to the church at Hammonton, N. J.

The Rev. Samuel W. Steckel, '97, received the honorary degree of D.D. from Blue Ridge College last June.

The Rev. Harvey W. Koehler, '98, resigned as pastor of the Second Church of Chester, Pa., to return to his former pastorate in Atglen, Pa., where he was installed Oct. 17, 1917.

The Rev. William H. Mason, '98, was elected moderator of the Presbytery of Mattoon at its fall meeting.

The Rev. Alexander Alison, Jr., '99, was installed pastor of the First Church of Bridgeport, Conn., July 9, 1917.

The Rev. William E. Lampe, '99, was elected moderator of the Presbytery of Wichita at its fall meeting.

The Rev. Theodore J. Asmus, '00, has changed his address from Osceola, Neb., to Le Mars, Ia.

The Rev. Henry S. Brown, '00, received the honorary degree of D.D. from Blackburn College last June.

The Rev. Minot C. Morgan, D.D., '00, was installed pastor of the Fort Street Church, Detroit, Mich., May 18, 1917.

The Rev. George C. Noetling, '00, has moved from Lewistown to Williamson, N. Y.

The Rev. John T. Reeve, D.D., '00, pastor of the Fourth Church of Philadelphia, has accepted a call to the First Church of Lancaster, Pa.

The Rev. Leopold R. Burrows, '01, was elected moderator of the Presbytery of Winnebago at its fall meeting.

The Rev. James W. Countermin, D.D., '01, has moved from Sioux City to Winterset, Ia.

The Rev. Silas Evans, D.D., LL.D., '01, was announced to succeed Dr. Baer as President of Occidental College.

The Rev. Thomas W. Lingle, '01, of Davidson College, North Carolina, has gone to France for a year to engage in Y. M. C. A. war work with his headquarters in Paris.

The Rev. William B. Johnson, '01, has resigned the First Church of Phillipsburg, N. J., to become a Y. M. C. A. secretary.

The Rev. George N. Rourke, '01, received the honorary degree of D.D. from Park College last June. He was re-elected moderator of the Presbytery of Dayton at its fall meeting.

The Rev. Linus L. Strock, '01, received the honorary degree of D.D. from Wooster College last June.

The Rev. Frank S. Kreager, '02, was released from the Forest Avenue Church of Dayton, O., July 24, 1917, on account of ill health.

The Rev. Benjamin M. Brown, '03, has become Extension Secretary for Blackburn College, Carlinville, Ill.

The Rev. Charles S. Neibel, '03, has given up his work as pastor of the Mount Auburn Church, Cincinnati, O., to become a chaplain in the Ambulance Corps.

The Rev. Ezra A. Van Nuys, '03, of Goshen, Ind., has accepted a call to the Memorial Church, Indianapolis, Ind. He was elected moderator of the Synod of Indiana at its fall meeting.

The Rev. Alfred J. Fowlie, '04, of Camilla, Ont., Canada, has accepted a call to the church of Musconetcong Valley, N. J.

The Rev. Beatty F. McCollough, '04, has resigned the First Church of Santa Fé, N. M.

The Rev. Guy L. Morrill, '04, of Canandaigua, N. Y., has accepted a call to the church at Edge Hill, Pa.

The Rev. James H. Boal, '05, pastor of the First Church of Millville, N. J., has gone to the Plattsburg Training Camp, having been granted a six months' leave by his church.

The Rev. Frederick W. Evans, D.D., '05, was elected moderator of the Presbytery of Council Bluffs at its fall meeting.

The Rev. Richard Park, '05, of Waverly, N. Y., has gone to serve the church at Beacon, N. Y.

The Rev. Rockwell S. Brank, D.D., '06, has resigned from the Independent Presbyterian Church of Savannah, Ga., to accept a call to the Central Church of Summit, N. J.

The Rev. James B. Brown, '06, has accepted a call to the University Place Church, Lincoln, Neb.

The Rev. Robert H. Morris, D.D., '06, has been released from the Central North Broad Street Church, Philadelphia, to accept a call to the First Church of Stamford, Conn.

The Rev. Robert C. Williamson, '06, of Sedalia, Mo., has accepted a call to the Tyler Place Church, St. Louis, Mo.

The Rev. Stuart M. Hunter, '08, resigned the church of Emmett, Ida., last summer to accept the chair of English Literature in Bellevue College, Nebraska.

The Rev. David C. Whitmarsh, '09, and Mary Virtue Parsons were married June 14, 1917, in Erie, Pa. Their address is Barnesville, O.

The Rev. W. Douglass Buchanan, '10, was installed pastor of the First Church of Kansas City, Kan., May 28, 1917.

The Rev. John W. Chase, '10, was elected moderator of the Presbytery of Waterloo at its fall meeting.

The Rev. Francis S. Downs, '10, pastor of Calvary Church, Baltimore, has been sent to Texas to work among the soldiers.

The Rev. W. B. Jones, '10, received the honorary degree of D.D. from Jamestown College last June.

The Rev. Frank H. Stevenson, '11, and Mary Shillito were married Oct. 23, 1917, in Cincinnati, O.

The Rev. D. Denman Wagner, '11, was elected moderator of the Presbytery of Cedar Rapids at its fall meeting.

The Rev. Wallace H. Carver, '12, and Bertha Marie Edmond were married June 14, 1917, in Beacon, N. Y.

The Rev. William Stewart, '12, and Eva Ellsworth Johnson were married June 21, 1917, in Bangor, Pa.

The Rev. Roy E. Vale, '12, was elected moderator of the Presbytery of Union at its fall meeting.

The Rev. Arthur R. Chaffee, '13, has moved from Asheville, N. C., to New Egypt, N. J.

The Rev. Jesse Herrmann, Ph.D., '13, and Helen Elizabeth Long were married Nov. 7, 1917, at Merion, Pa. Their address is 701 Glenwood Ave., Cincinnati, O.

The Rev. James C. McConnell, '14, has resigned the Presbyterian church at Clayton, N. J., and entered upon the pastorate of the Westminster Church, Mifflintown, Pa.

The Rev. Arthur W. H. Wellhoelter, '14, has gone from the Garwood church, N. J., to the Curby Memorial Church of St. Louis, Mo.

The Rev. Samuel C. Henderson, '17, and Laura Wyman were married May 31, 1917, in Bradentown, Fla. They have gone to Santiago, Chile.

The Rev. Harold S. Laird, '17, who accepted a call to the Arlington Church of Baltimore, Md., last summer, was recently married to V. F. McKinney of Coatesville, Pa.

The Rev. Edward G. Seel, '17, and Miriam Anna Rood were married May 31, 1917, in Bradentown, Fla. They have gone to Santiago, Chile.

Mr. J. Christy Wilson, '19, and Fern Wilson were married April 8, 1917, in Washington, D. C.

Nonagenarians

Among the living alumni of the Seminary the following are more than ninety years old.

The Rev. Elihu Loomis of the class of '50 was ninety-four years old last October. He is residing in Centerville, Mass.

The Rev. Samuel S. Laws, D.D., LL.D., of the class of '51, was ninety-three years old last March. He lives in Washington, D. C.

The Rev. Thomas K. Davis, D.D., of the class of '50, was ninety-one years old last February. He resides in Wooster, O.

The Rev. Washington D. McKinley, of the class of '51, was ninety-one years old last August. He resides in Warsaw, N. Y.

The Rev. William V. Milligan, D.D., of the class of '53, was ninety years old last January. He resides in Cambridge, O.

The Rev. Alfred P. Botsford, D.D., of the class of '52, was ninety years old last April. He resides in Woodbury, N. J.

Necrology

Since the last Necrological Report was issued notice of the death of the following alumni has been received:

The Rev. George Whitefield McMillan, D.D., Ph.D., '57, died May 6, 1917, in Richmond, O.

The Rev. Edward Patrick Shields, D.D., a graduate student from 1857-58, died Oct. 19, 1917, in Bridgeton, N. J.

The Rev. John Milton Carmichael, '62, died June 8, 1917, in Caledonia, N. Y.

The Rev. Stephen Allen Califf, '65, died Oct. 22, 1917, in Ulster, Pa.

The Rev. Levi Clark Littell, '66, died Oct. 28, 1917, in Rushville, Ill.

The Rev. Arthur Hubbard Somes, '66, died July 30, 1913, in Otis, Mass.

The Rev. James Avery Worden, D.D., LL.D., '66, died Oct. 24, 1917, in Philadelphia, Pa.

The Rev. Henry Hamlin Stebbins, D.D., '67, died Aug. 19, 1917, in Rochester, N. Y.

The Rev. Robert Chambers, D.D., '70, died April 2, 1917, in Newton, Mass.

The Rev. Caspar René Gregory, Ph.D., D.D., LL.D., '70, died April 9, 1917, as a soldier in the German Army, having fallen in battle somewhere in France.

The Rev. Henry Bartlett Gage, D.D., '72, died April 8, 1917, in Los Angeles, Cal.

The Rev. Robert Finley McClean, '72, died May 13, 1917, in Mechanicsburg, Pa.

The Rev. Adolph Lehmann, D.D., '78, died Sept. 16, 1917, in Springdale, O.

The Rev. Hector Alexander McLean, '78, died April 29, 1917, in Coatesville, Pa.

The Rev. Leslie Lemond Overman, '82, died Sept. 14, 1917, in Hollsboro, O.

The Rev. John Newton Forman, '87, died

Nov. 24, 1917, at the Western Theological Seminary, Pittsburgh, Pa.

The Rev. Joseph Edgar Maxwell, Ph.D., D.D., '91, died Nov. 16, 1917, in Pittsburgh, Pa.

The Rev. John Montgomery, D.D., '94, died Oct. 23, 1917, in Pequa, O.

The Rev. Edward McCullough Calvin, D.D., '96, died June 9, 1917, in Seattle, Wash.

The Rev. John Wythe Lewis, '08, died Nov. 29, 1917, in Lancaster, Pa.

Library

The Librarian has received the following bound volumes for the Alumni Alcove since the May number of the Bulletin: *The Minister's Son*, Philadelphia, 1917, from C. E. Macartney, '05; *Lyrics* from the Psalter, Pittsburgh, 1907, and *A History of Old Kinderhook*, New York, 1914, from E. A. Collier, D.D., '60

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